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argues that the book must have been written in Maccabean times. According to Jewish tradition, he argues, Hyrcanus was the first man that came to use this title, and therefore the book was written not earlier than 135 B. C. He further argues that it was written before the break of Hyrcanus with the Pharisees, 96 B. C., because, although pharisaic, its author approved of the Maccabean pontificate. It is difficult to see in the book any very distinct data for either one of these positions. There are many difficulties, it is true, which lie in giving it a later date, and it may be probable that it was written in the Maccabean period; but Professor Charles has not placed this beyond doubt. On the whole, however, we are inclined to think that it will be better to accept the earlier date, especially in the light of 31:14-20, when compared with the Psalms of Solomon 17:5, 6, 8, the Assumption of Moses 6:1, and the apocalyptic history of 23:12-31.

The value of Jubilees in its bearing upon the messianic element in the New Testament is small, but great in its information concerning the development of angelology, demonology, and rabbinical interpretation in general. Professor Charles has brought out these facts admirably in his note, and his work will prove indispensable to the serious student of the Jewish thought which was contemporary with the beginnings of Christianity.

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RECENT BOOKS ON EARLY CHRISTIAN LITERATURE.

APOLLONIUS OF ROME,¹ a Christian, it would seem, of senatorial rank, attained the martyr's crown under the emperor Commodus. His Acts have been handed down to us in two versions: an Armenian, discovered in 1874, preserved in the Mechitarite monastery in Venice, and an English translation of which was published by F. C. Conybeare in the *Guardian* in 1893; and a Greek manuscript in the Paris National Library, published by the Bollandists in 1895 (*Bollandianis*, Tom. XIV). Max, prince of Saxony, gives us in his volume the Greek text, with a German version, and a Latin translation of the Armenian text, which latter he considers the older in form, though neither text is original. Each has probably worked over the common source to some extent, with a view to its use in the church service. The account of the trial of Apollonius presents difficulties, from the point of view of Roman law, which led Mommsen to reject

¹ *Der heilige Märtyrer Apollonius von Rom: eine historisch-kritische Studie.* Von MAX, Prinz von Sachsen, Herzog zu Sachsen. Mainz: Kirchheim, 1903. vii + 88 pages.

it. The author tries to clear up these difficulties—I think, unsuccessfully. Yet, by comparison with the Fathers, he proves beyond a doubt that the whole atmosphere of the work is genuinely a second-century one. Aside from the liturgical interest which all martyrology possesses, the work, by its account of Apollonius's long defense before the prefect, is of value chiefly to students of second-century apologetics. The author thinks the work points to a lost Apology by Apollonius.

We have three new *Hefte* of Lietzmann's "Kleine Texte für theologische Vorlesungen und Übungen." The first is of great liturgical interest. It gives us the three oldest martyrologies.² First we have two short calendars, one a *Depositio Episcoporum*, the other a *Depositio Martirum*, from two late copies of older manuscripts, the original, according to the title, being by Filocalus, caligraphist to Pope Damasus, written in 354 A. D. The manuscript contained, besides these, a zodiacal calendar, lists of imperial consecrations and of consuls, Easter dates, lists of *praejecti urbis* (254-354), and a list of Roman bishops from Peter to Liberius. As this list of bishops became the basis for the *Liber Pontificalis*, this martyrology underlies the great martyrology of Pseudo-Jerome. Next we have a martyrology of Carthage, published in 1682 by Mabillon from a now lost Cluny manuscript, possibly original. This contains chiefly African saints. Its date is later than 505 A. D. Finally there are a German translation of the oldest calendar of the Eastern Church, from a Syrian manuscript in the British Museum; a codex written 411/12 at Edessa, and containing also the Clementine *Recognitions*; Titus of Bostra against the Manichees; and several works by Eusebius—all in Syriac. The document undoubtedly rests on a Greek original, often parallel to Pseudo-Jerome.

The fragments³ of the "Gospel of Peter" and the "Apocalypse of Peter" found in an eighth-(?)century parchment, which also contained two fragments of Enoch, discovered in a grave at Akhmîm, and now in the museum at Gizeh, as also fragments of *Kerugma Petri*,⁴ collected in Clement Alexandrinus's *Stromata*, are edited by Erich Klostermann. The gospel fragment gives an account of the crucifixion and resurrection. It is evidently Gnostic. The apocalypse is a vision of the future state, curiously worked out of the transfiguration of our Lord, it would seem.

Origen's Tenth Homily⁴ on Jeremiah, the Greek text published by

² *Die drei ältesten Martyrologien.* Von HANS LIETZMANN. Bonn: Marcus & Weber, 1903. 16 pages. M. 0.40.

³ *Apocrypha. I: Reste des Petrusevangeliums, der Petrusapokalypse und des Kerygma Petri.* Von ERICH KLOSTERMANN. Bonn: Marcus & Weber, 1903. M. 0.30.

⁴ *Ausgewählte Predigten. I: Origenes Homilie X über den Propheten Jeremias.* Von ERICH KLOSTERMANN. Bonn: Marcus & Weber, 1903. M. 0.30.

Klostermann side by side with the Latin of Jerome, is a valuable study in Origen's sermon-composition and Jerome's methods of translation. There are also new emendations of the text.

The question of the authenticity of the *Cohortatio ad Graecos*, ascribed to Justin Martyr, is taken up again by Dr. Wilhelm Widmann.⁵ This work is divided into an introduction, discussing the history of the problem, and three chapters, devoted respectively to the contents of the work, especially the theological; to its literary form and vocabulary; and to answering various theories. Widmann finds tradition, at least as far back as Eusebius, uniformly ascribing the book to Justin. By elaborate comparisons he establishes the resemblance of its content and style to those of Justin's works. Undoubtedly there is relation to Julius Africanus, but the *Cohortatio* is the earlier. This is interesting. Within a year we have also had a discussion of the *Cohortatio* by Willy Gaul, who, while not ascribing it to Justin, places it almost in Justin's time. Thus the tide of criticism of this work seems to be setting back toward its genuineness.

Nathanael Bonwetsch, who as far back as in 1891 presented the works of Methodius, with remarks on their authenticity and transmission, now gives us a very careful and interesting work on the theology of Methodius of Olympus.⁶ The author first reviews the contents of each of the extant works of Methodius; then he discusses the dogmatic aspect of the writings, under the usual dogmatic heads—doctrine of God, world and man, sin, atonement, etc.; next he takes up the ethical aspect of Methodius's works, especially the relation of his teachings to those of Origen; finally, in a very interesting chapter, he deals with the place of Scripture, philosophy, and church tradition in Methodius. Methodius's canon evidently included the apocrypha of the Old Testament (Hellenistic canon) and our canonical New Testament books except Second Peter. He also recognized an apocalypse besides John's—perhaps *Apocalypsis Petri* (so Zahn *et al.*). His exegesis, especially of the Old Testament, is Origen's "spiritual" interpretation, *i. e.*, avowedly allegorical. Plato and the Stoa are the philosophical elements in Methodius, his ethics betraying especially Stoic influence. Methodius's theology grows out of the teaching tradition of the church. He, like all other men, stands on the shoulders of his predeces-

⁵ *Die Echtheit der Mahnrede Justins d. M. an die Heiden.* Von WILHELM WIDMANN. ["Forschungen zur christlichen Litteratur- und Dogmengeschichte," III, 1.] Mainz: Kirchheim, 1902. 164 pages.

⁶ *Die Theologie des Methodius von Olympus.* Von NATHANAEL BONWETSCH. ["Abhandlungen der kirchlichen Gesellschaft der Wissenschaften zu Göttingen, philologisch-historische Klasse," N. F., VII, 1.] Berlin: Weidmann, 1903. iv + 171 pages. M. 12.

sors. Yet tradition has not yet attained the post-Nicene formality. This work on Methodius will prove of great value for the history of dogma, bringing out, as it does, the orthodox trinitarian thought, so far as it had developed before Nicea, and showing us the advanced monastic ethics at the end of the third century. Moreover, the relation of Methodius to Origen and his combat with Origenist errors are very interesting for the history of the Origenist controversy, in which subsequently Methodius was appealed to as authority against Origen.

In a new volume of "Texte und Untersuchungen"⁷ Harnack discusses the pseudo-cyprianic treatise *De Singularitate Clericorum*, fragments of the *Hypotyposes* of Theognostos, and the forged epistles of Bishop Theonas. *De Singularitate*, after an introduction on the previous study of the work, is treated in eight chapters, in which, from an examination of the manuscript transmission, it is shown that the treatise was anonymous and not ascribed to Cyprian until the twelfth century. Morin in 1891 ascribed the work to the Donatist Macrobius. Harnack undertakes to prove this authorship. By a careful analysis of the treatise, its purpose, style, and vocabulary, he first makes the authorship of a Donatist bishop most probable; then he fixes the time as that of Macrobius; and finally he shows how exactly Macrobius suits the evidence. The date would then be about 375 A. D. The chief interest of this treatise, if we are indeed thus to assign it to the middle of the fourth century, flows from its very large number of Bible citations, throwing important light on the state of the Latin Bible of that time. In an appendix Harnack gives a list of these citations, which he discusses at some length.

In 1902 Diekamp (in *Theologische Quartalschrift*, No. 4, pp. 481-94) published an interesting discovery of a genuine fragment of Theognostos, teacher in Origen's school at Alexandria. Harnack gives a thorough discussion of Theognostos's teaching, followed by fragments excerpted from later authors. Theognostos was a thoroughgoing Origenist, and this paper is valuable for students of the Origenist controversies.

After two centuries of accredited genuineness, positive proof has at last been furnished that the epistle of Bishop Theonas is a forgery. Harnack carefully discusses this proof in the light of its manner of using Scripture, its ethical and religious conceptions, the false traces of date, and the true material for dating, language, etc. Mommsen in a letter to Harnack

⁷ *Der pseudocyprianische Traktat, De Singularitate Clericorum, ein Werk des donatistischen Bischofs Macrobius in Rom. Die Hypotyposes des Theognost. Der gefälschte Brief des Bischofs Theonas an den Oberkammerherrn Lucian.* Von ADOLF HARNACK. ["Texte und Untersuchungen," N. F., IX, 3.] Leipzig: Hinrichs, 1903. 117 pages.

showed that the ideas of court officialdom in this epistle are drawn, not from the court of Aurelian, but from that of Louis XIV.(!), while the Latin is that of the Renaissance and even contains Gallicisms. The epistle was evidently composed by a Jansenist, perhaps the oratorian Vignier, in the seventeenth century, to whom other forgeries are traceable.

George Karo and Hans Lietzmann have published a catalogue of Greek *catenae*.⁸ There are indices of the codices used and of the authors of *catenae* or comments. The catalogue is arranged according to the books of the Bible as they are found in the manuscripts. Under each are printed the list of commentators mentioned in each codex and a description of the codices. The book, which is the product of immense labor, will be useful chiefly for students of the manuscripts themselves.

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⁸ *Catenarum Graecarum Catalogus*. Von GEORGIUS KARO UND JOHANNES LIETZMANN. [Aus den *Nachrichten der k. Gesellschaft der Wissenschaften zu Göttingen, philologisch-historische Klasse*, 1902.] Nos. 1, 3, 5. 620 pages.